of moral reason, men will rather take up the *Memorabilia* of Socrates than the Bible, and when Montaigne and Horace will be used as pioneers and guides for the understanding of Socrates, the simplest and most enduring of interpretative sages. In him converge the roads of the most different philosophic modes of life, which are in truth the modes of the different temperaments, crystallised by reason and habit and all ultimately directed towards the delight in life and in self. The apparent conclusion is that the most peculiar thing about Socrates was his share in all the temperaments. Socrates excels the founder of Christianity by virtue of his merry style of seriousness and by that wisdom of sheer roguish pranks which constitutes the best state of soul in a man. Moreover, he had a superior intelligence.

87.

LEARNING TO WRITE WELL.—The age of good speaking is over, because the age of city-state culture is over. The limit allowed by Aristotle to the great city—in which the town-crier must be able to make himself heard by the whole assembled community—troubles us as little as do any city-communities, us who even wish to be understood beyond the boundaries of nations. Therefore every one who is of a good European turn of mind must learn to *write* well, and to write better and better. He cannot help himself, he must learn that: even if he was born in Germany, where bad writing is looked upon as a national privilege. Better writing means better thinking; always to